

same fate befell a temple of /K.seulapius at /Kgoi*^e, and a college of effeminate priests in Kyypt, a««o-ciated with the worship of the Nile, was disbanded and its members, according to Busehius, were all put

to death. But these are the only specific examples of repression instanced by Busebius,* and they assuredly do not suggest any general proscription of paganism. Eusebius is notoriously untrustworthy* He distinctly says that Constantino determined to purify his new capital of all idolatry, so that there should not be fount! within its walls dhtT statue or altar of any false god. Yet we know that the philosopher Sopater was present at the ceremony of dedication and that he enjoyed for a time the high favour of the Emperor, though he was subsequently put to death on the accusation of the prefect Ab-lavius, who charged him with delaying the arrival of the Egyptian corn ships by his magical arts. We know too that there were temples of Cybkle and Fortuna in the city, and Xosimus expressly declares that the Emperor constructed a temple and precincts for the Dioscuri, Castor and Pollux, At Rome the temple of Concord rebuilt towards the close of his reign, and Inscriptions shew that the consuls of the year still dedicated without hindrance altars to their favourite deities- The famous altar of Victory, around which a furious controversy was to rage in the reign of Valentinian, at the close of the fourth century, still stood in the Roman Curia, and in the two great centres of Eastern Christianity, Antioch and Alexandria, the worship of Apollo and

~ *Const., Ill, 48, iv., 35.*